# The Jewish Chronicle.

AND

# The Hebrew Observer.

בטח בה׳ ועשה טוב׃—"Trust to God and do what is Right."—*Psalms.*

TERMS OF SUBSCRIPTION:—PRE-PAID—Quarterly—Stamped, 4s.; Unstamped, 3s.: Impressed Stamp, 4s 6d.

Vol. XVI.—No. 344.] FRIDAY, JULY 19, 1861—AB 12, 5621. Price { 4½d. Stamped. 3d. Unstamped

## Died,

At Birmingham, on the 16th inst., in the fourth year of his age Joseph Abraham, only son of Mr. A. Blanckensee.

WANTED, for the SHEERNESS Congregation, a Person qualified to fulfil the duties of שוחט and READER.

WANTED, a person competent to officiate as CHAZAN and SHOUCHET, and to teach children. A single person preferred, and none need apply who are not perfectly acquainted with the English language. Salary £65 per annum, with usual perquisites.

Apply to Mr. Abraham Jackson, North Shields.

חברת עץ חיים חדשה׃

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HELD AT THE "BELL" TAVERN, CHURCH-ROW, ALDGATE.

WANTED, a Few MEMBERS for the above old-established Benefit Society, from the age of 18 to 42. No entrance fee charged.

For further information apply to
24, Minories. S. SAMUEL, President.

נוה צדק·

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WANTED for the above Institution, a JEWISH COOK. Personal application to be made at the Hospital, between the hours of 10 a.m. and 4 p.m.

JEWS' FREE SCHOOL,

BELL LANE, SPITALFIELDS.

For an unlimited number of Children.—Present number 1000 Boys, 800 Girls.

THE Governors and Subscribers are respectfully informed that the ANNUAL AWARD of the COMMEMORATION SCHOLARSHIP and the DISTRIBUTION OF PRIZES will take place at the Institution, on THURSDAY, the 25th July inst., at Three o'clock, p.m., when the favour of their company is earnestly solicited.

By order, S. SOLOMON, Sec.

## BOARD OF GUARDIANS

FOR THE RELIEF OF THE JEWISH POOR.

OFFICE—13, DEVONSHIRE-SQUARE, BISHOPSGATE, N.E.

TWENTY-FOURTH MONTHLY REPORT.

SUMMARY OF APPLICATIONS, and of Relief administered from June 1st to 30th, comprising eight sittings. Messrs. Joshua Alexander, Maurice Moses, and Alexander Levy, Members of the Relief Committee on the rota.

| | Native or resident here more than seven years. | Foreigners here less than seven years. | Males. | Females. |
|---|---|---|---|---|
| Applications to the Relief Committee .. .. .. .. | 205 | 117 | 166 | 156 |
| Ditto to Clerk, (urgent) | 113 | 54 | 118 | 49 |
| Week of Mourning | 3 | 3 | 5 | 1 |
| Women at Childbirth | 6 | 7 | .. | 13 |
| Relieved by special orders of Hon. Officers | ... | .. | .. | .. |
| Cases refused or remanded .. | 12 | 9 | 18 | 3 |
| Totals | 339 | 190 | 307 | 222 |

Total, 529 applications.

Of these 99 are from claimants on the Great Synagogue.
38 " " New "
22 " " Hambro' "
14 " " Various "
356 are from אירחים.

529

STATISTICS OBTAINED OF SCHOOLS ATTENDED BY 240 CHILDREN OF APPLICANTS.

142 attend Free School. 84 Infant School. 14 Various Schools. Total 240.

ANALYSIS OF RELIEF.

| *Necessaries and Provisions.* | |
|---|---|
| 598 Bread tickets, 6d. | 14 19 0 |
| 140 Meat " 1s. | 7 0 0 |
| 435 Grocery " 1s. | 21 15 0 |
| | 43 14 0 |
| *Goods supplied.* | |
| 3 orders, given value | 13 0 |
| | 13 0 |

| *Relief in Money.* | |
|---|---|
| 22 Loans granted .. | 28 0 0 |
| Money Relief given . | 18 19 10 |
| 13 women at Childbirth, Money Gifts in addition to Provisions | 3 5 0 |
| Assistance given towards sending 18 applicants abroad .. | 16 13 0 |
| Paid to 6 cases in week of mourning .. | 1 10 0 |
| Total in money .. | 68 7 10 |

GENERAL STATEMENT OF RELIEF DISTRIBUTED.

| | | |
|---|---|---|
| Loan account, in Money .. .. .. | 28 0 0 | |
| | | 28 0 0 |
| Given absolutely, Provisions, &c. .. .. | 43 14 0 | |
| Money .. .. .. | 40 7 10 | |
| Goods, &c... .. .. | 13 0 | |
| | | 84 14 10 |
| Clothing .. ... .. .. .. ... | 11 6 | |
| Bedding .. .. .. .. .. .. | 16 0 | |
| Trusses .. .. .. .. .. ... | 12 0 | |
| Tools .. .. .. .. .. .. | 15 9 | |
| | | 2 15 3 |
| Total Relief distributed .. .. | | £115 10 1 |

Donations and Subscriptions received for second half year, commencing 1st January.

Amount previously advertised .. .. £702 17 6
David Hyam, Esq., 2nd donation .. .. 5 5 0 | A Friend, per L. Emanuel, Esq. .. .. 1 1 0
Total for the half year .. .. .. £703 3 6

The funds of the Board were entirely exhausted at the close of the second year of its existence, on the 30th ultimo, and the current relief is defrayed out of the annual subscriptions, which are under £200.

Further DONATIONS AND SUBSCRIPTIONS are therefore earnestly solicited, and will be thankfully received by—

E. ALEX, Esq., President, 31, New Bridge-st., Blackfriars, E.C.
J. A. BOSS, Esq., Vice-President, 6, Bury street, E.C.
MOSES LEVY, Esq., Treasurer, 20, Hyde Park-square, W.
LIONEL L. COHEN, Esq., Hon. Sec., 27, Montagu-square, W.

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By order of the Board,
J. LOEWENTHAL, Clerk.
13, Devonshire-square, Bishopsgate, N.E., July 17th, 5621,

HIGHLY IMPORTANT.

INFORMATION WANTED of the friends of BERNARD JONAS, aged 75 years. The above gentleman was supposed to be an Englishman and an Israelite. He was for many years a resident of Venezuela and of Buenos Ayres. He had a controversy with the British government respecting some claims against Rosas.

All persons knowing anything of the above person, or wishing any information, it will be to their interest to communicate immediately with E. Josephi, Esq., 39, Maiden-lane, or the Rev. S. M. Isaacs, 119, West Houston-street, New York.

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Incorporated pursuant to the Joint-Stock Companies' Act, 7th and 8th Vict., cap. 110, and to be conducted on the principle of Limited Liability.

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Deposit, 10s. per Share, and £2 on Allotment.

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SECRETARY (pro. tem.)—A. H. Gunn, Esq.

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London—79, Lombard-street, E.C.

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The Directors, on publishing the prospectus of the Oriental and General Marine Insurance Company, announce that, in consequence of the progress made since the registration of the Company, they are in a position to state that the allotment of the shares will be proceeded with at an early date.

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Application for Prospectuses and Shares, in the form annexed, will receive immediate attention, but no application will be taken into consideration unless a deposit of 10s. per share be paid into the Company's bankers, to be allowed in payment of the first call, or returned in the event of shares not being allotted.

All communications on the business of the office to be addressed to the Secretary, at the Temporary Offices of the Company, 79, Lombard-street, London, E.C.

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Incorporated Pursuant to Act of Parliament, 7 and 8 Vict., cap. 110.

Capital, One Million.

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FORM OF APPLICATION FOR SHARES.

To the Directors of "The Oriental and General Marine Insurance Company."

Gentlemen,—I request that you will allot me shares of £25 each in the above Company, having paid your Bankers the deposit of 10s. per share thereon, and in consideration of such allotment, or any less number you may appropriate to me, I hereby undertake to pay any call thereon, and I further undertake to execute the deed of settlement when required.

Dated this day of 18

Names in full....................
Residence....................
Profession or trade...............
Place of business...............

THE AID OF THE BENEVOLENT is solicited in behalf of a respectable Tradesman, who for many years has supported his wife and four children by hard work and industry; but unfortunately having been struck with paralysis he is so disfigured and reduced to such a state of misery during the last two months, that he is reluctantly compelled to seek the aid of the well-disposed, being quite unfit and unable to work. This distressing and necessitous case having come to the notice of a few gentlemen, they kindly entreat the public to aid them in their endeavours to raise a fund for the wife to open a small shop, feeling confident a more necessitous and deserving case never was before the public.

Donations will be thankfully received by Mr. Lang, Jews' Free School, Greek-street, Soho; Mr. S. B. Gomperts, 37, Keppel-street, Russell-square; Mr. J. Rintel, Bury-street, Bevis Marks; Mr. Kalker, 350, City-road, Islington; Messrs. Rains and Hess, 17, Artillery-lane, Bishopsgate; the Rev. Mr. Keyser, 1, Castle-street, Houndsditch; and at the Jewish Chronicle Office.

Donations already received—Mr. Mark Collins, 10s.; Mr. J. Kalker, £1; Mr. J. Woolf, 10s.; Mr. M. Manus, £2 2s.; Mr. J. Abrahams, £1; L. K., 10s.; Isaac Levy, £2; J. R., per ditto, 2s. 6d.

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REV. H. NEUMAN, of DOVER, begs to acquaint his friends and the public in general that he has taken a COMMODIOUS HOUSE, No. 10, St. Martin's Terrace, in the most healthy part of the town, within five minutes walk of the sea, and will be most happy to accommodate those families who intend to visit Dover for the season, and will also be glad to take charge of any children whose parents may feel desirous of committing them to his care.

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## OUR COMMUNAL WEEKLY GOSSIP.

[We deem it right to state that we do not identify ourselves with our correspondent's opinions.]

### "Essays and Reviews."—The Austrian Concordat. —M. Mires's Pamphlet.

The repeated allusions to Socrates, in your leader last week, induced me to refresh my memory by referring to the article under this name in the "Penny Cyclopedia." What was my surprise when I read in it:—"That in the abstract he (Socrates) might have been in the right, while all Athens was in the wrong, is not the question. . . . . The Athenians were justified by every principle of law, which was acknowledged in those days, in the sentence which they passed upon Socrates." How strange, passing strange, that those who can see so clearly in the case of the heathen should be so blind in the instance of the Jew. The charge against the Greek philosopher was: "Socrates is guilty of impiety in not acknowledging the gods acknowledged by the state; and he also does wrong in corrupting the youth." The charge against the Galilean teacher was that he called himself the Son of God, and therefore blasphemed, and thus enjoined on the people the acknowledgment of a second God, unknown to the theocracy, in addition to that taught by Moses and the prophets. Yet the Athenians are declared to have been justified in the sentence of death pronounced on Socrates, whilst the Jews, who declared, "We have a law, and by our law he ought to die, because he made himself the Son of God," are decried as murderers, and their descendants, after nearly 2000 years, are still taxed with having shed the blood of the innocent. It is truly time that conversionists, holding forth on the Exeter Hall stage, should cease to talk of the deicidal race, bearing Cain's mark on its forehead; and missionaries, in their controversies with Jews, of the curse which these have brought upon themselves by having executed the law of the land, as it existed, and as they understood it. Surely such absurd charges are not calculated favourably to impress the Jew with the tenets of a religion that seems to countenance such accusations, nor to incline the heart to give a hearing to the propounders of condemnations as nonsensical as they are atrocious. Christianity does surely not require the prop of such a palpable and cruel falsehood, and it would not lose in the estimation of its followers, if its teachers were candidly to admit that by the existing law the Jews that judged Jesus had no other choice but to sentence him to death. For the cruel and lingering manner of his death, however, his judges were clearly not responsible, seeing that crucifixion was an execution totally unknown to the Jews, and intruded upon the nation by the Romans, then the masters of Judea.

I do not know why in the paragraph, headed "Hungary.—A Confession," you should have poured out all the phials of wrath upon the heads of the concoctors of the Austrian Concordat, without reserving any for the equally guilty and fanatic conversionists among the Protestants. Frederic William the Third, and especially the Fourth, did not fall far short in bigotry of Francis Joseph. These Protestant Kings of Prussia placed all Jewish schools in their dominions under the superintendence of the local Christian clergy, to the utter exclusion of the rabbi, the same as the Concordat did in Austria. To these schools the state had not contributed one single *pfenning*. They were raised by Jewish money, and supported by it; yet these conversionist kings, unscrupulously setting aside all considerations springing from religious liberty, conferred on those bound to propagate the Christian faith all authority over these seminaries. I repeat, I cannot see in their conduct towards their Jewish subjects a whit of difference between the Roman Catholic Cæsar and the Protestant King. They had the same object in view—seduction of Israel from the allegiance due to its God, and only differed in the agency employed, each selecting that agreeing best with the particular genius of the erroneous creed professed by him.

I do not know what right Cardinal Antonelli had in his conversation with M. Mirès, about the Mortara affair, to treat him as a Jew. The fallen banker had been long estranged from his co-religionists. His wife was a Catholic, and one, too, who esteemed herself happy and blessed when admitted to kiss the holy father's slipper. He brought his only child up a Roman Catholic; he gave her in marriage to a Roman Catholic; his grandchild is a Roman Catholic. All his associations and all his ties were Christian. On Roman Catholicism he had long ago bestowed all his substance. It is therefore but right that his shadow should fall where his substance lies. Mires has long ago had nothing of a Jew but the name. Let Catholicism take this too, and we need not be reminded by Mirés the prisoner that when in the zenith of his power he was taken by a cardinal for a Jew.

Whilst writing on Mirès, I feel tempted to make a few remarks on the following paragraph, as stupid as absurd, which we copy from the letter of the Paris correspondent of the "Morning Advertiser," published on Saturday last:

> Let us hope that this example will not be lost upon the French people, and that they will show more caution for the future, instead of permitting themselves to be entrapped into the "escoqueries" which the Hebrew magnates are wont to get up for their personal advantage. The sinking of so great a ship must draw down others in its vortex. The downfall of the wealthy speculator must include others of his tribe. The glory has departed from the house of Israel. Great has been the fall thereof; and every member of the tribes of Israel, including even the proudest Jew princes of finance, must be content to bear a portion of the disgrace, for vain will be their efforts to wipe from their brows the "damned spots" which the fall of Mires has splashed into their faces.

Now granted M. Mirès ranked high among the Hebrew money aristocrats, but certainly not higher than Baron Vidil stood among the aristocrats of birth. Granted M. Mirès was exceedingly covetous, still he could not have been more eager for wealth than the Baron, who, to gratify this desire, did not hesitate to attempt murder—and that, too, of his only son—whilst the banker contented himself with swindling, and that, too, at least in part, for the benefit of his only daughter, for whom he made ample provision, marrying her into a princely house. We leave the sagacious Paris correspondent of the "Morning Advertiser" to decide which of the two villains was the greatest criminal. Now what would the editor of that journal have thought of your editorial discretion, had you allowed some stupid, Christian-hating correspondent to write in your paper some such paragraph as this:—"The downfall of the aristocratic Vidil must include others of his tribe. The glory has departed from the nobility. Great has been the fall thereof; and every member of the aristocratic tribe, including even the proudest peer, must be content to bear a portion of the disgrace; for vain will be their efforts to wipe from their brows the 'damned spots' of the blood of a son, which the attack of Baron Vidil has splashed into their faces." Would not the editor of the "Morning Advertiser," and in fact the whole press—and that justly so—have considered you ripe for Bedlam?

## PALESTINE FOR THE JEWS.

The present appears to us to be an exceedingly favourable time to impress on the Government at Constantinople the duty of not only providing more effectually for the protection of life and property in Asia Minor, but of giving the fullest possible encouragement to the cultivation of the soil in all those provinces which are known to be capable of yielding rich supplies of corn, oil, wine, silk, and cotton. We have the authority of travelled and competent witnesses that Syria alone, if properly cultivated, and protected from the destructive ravages of hordes of wandering Arabs, is capable of yielding more cotton than would supply all Europe—independently of large quantities of corn, olives, silk, and wine. The new Sultan should have his attention especially called to the great importance of causing inquiries to be made as to the causes of the total disappearance of those enriching products, for which whole provinces of his vast empire, now yielding nothing to the imperial treasury, were once famous; and especially he should be recommended to invite a colony of Jews to settle as agriculturists in the Holy Land. The Hebrew race possesses industry, skill, commercial knowledge, and capital in abundance; and therefore no sounder policy could be adopted by the Sultan, than by grants of large tracts of territory in Palestine, and by the certainty of the amplest protection, to induce them to re-people such portions of the cradle of their race as would enable them to introduce into Turkey a new element of national progress. We believe that there is a general disposition on the part of the whole of the Christian powers to assist in the restoration of the Jews to Palestine, and to protect them there in the peaceful enjoyment of their possessions, and in the undisturbed exercise of their religion. Many Jews are under the impression that if their people were all gathered together they would become the common prey of Christendom, and that they owe the preservation of their wealth to their being so widely scattered. These very timid persons are persuaded that the Jews are indebted for their safety to the physical impossibility of there being now any general combination to oppose or injure them. If a a part suffer in the east or in the west, in the north or in the south, the rest escape. But this sentiment of fear is inspired by the recollection of events that can never happen again. A Jewish colony settled in Palestine would be under the protection of the public law of Europe. We are aware that it will be urged that the Jews are not an agricultural people—that they rarely, if at all, engage in the cultivation of soil—and that as a colony they would perish. But this is a libel upon them, originating in the operation of laws which practically exclude them from agricultural pursuits. Jews do not cultivate the soil as farmers, because every man of sense knows that it would ruin a farmer to observe two Sabbaths in every week. The farmer who would leave his harvest work unperformed every Saturday and Sunday during the present season would soon find his way into the workhouse. Now a good Jew is bound to keep the seventh day—Saturday—holy. It is the Sabbath of the Law of Moses, and indeed the only day to which the Scriptural name of Sabbath can be properly applied. We, as Christians, keep the first day of the week, or Sunday, holy; and we compel all others within reach of the operation of Christian laws to abstain from following their ordinary avocations on that day. If they will not worship, we compel them to be idle. The Turks keep Friday as their Sabbath; and thus a Jew is rendered practically unable to follow the business of an agriculturist either in any Christian or in any Mussulman state. But when they flourished as a great and independent nation, the Jews were celebrated for their skill as agriculturists. Many of the sacred promises were made to them as cultivators of the soil—such as abundance of corn, oil, and wine; fruitful fields and vineyards, and increasing flocks and herds, and fat cattle. Of course, settled as a colony in such a district as the plains of Jaffa, the Jews would be allowed to work at all times and seasons, in accordance with their own laws, customs, and usages: and have authority given to them to appoint magistrates out of their own people for the maintenance of good order within their borders. At all events, we very greatly wish to see the experiment of their re-associating as a civil society made under the most favourable circumstances—their neutrality being expressly guaranteed, so as to place them in a position similar to that of the people of Switzerland.

It would immensely facilitate the carrying out of such a project as this if the Jewish gentlemen who are members of the House of Commons, and some of the principal Jews in London, were to bring the subject under the notice of Lord John Russell, and through him, as Foreign Secretary, cause it to be submitted to the consideration of the new Sultan. His highness wants money, and the Jewish community have enough of that commodity at their command to be able to purchase the fee simple of of a considerable portion of the Holy Land. In these days of change and revolution we want to witness the restoration of a nationality without bloodshed, the very name of which no believer of Biblical revelation can hear without emotion. We are for the restoration of the Jews—not by acts of violence, treachery, or of any of the crimes committed in Italy—but by means of a pacific, ameliorative, progressive, and commercial arrangement, commending itself to the intelligence, the sound judgment, and the conscientious integrity of the whole civilised world. We should be sorry to hear of any attempt to employ force for the restoration of the Jews, no matter how great might be the number of those desirous of returning to Palestine—because such an attempt would be unworthy of them, and of their ancient traditions; but a peaceful restoration would be glorious for them, and it would also be for Christians the practical obliteration of the memory of many a wrong ignorantly inflicted upon the helpless descendants of God's chosen people.—*Hull Advertiser.*

**Italy.—Funeral Services.**—In most of the Italian synagogues funeral services were held in memory of the late Count Cavour. What is remarkable is that the Jews of Mantua, under the very eyes of the Austrian garrison, had the courage to assemble in their synagogue, and there to lament the death of the great statesman.

**The Beautiful Moabite.**—The Bible abounds in expressions of the tenderest sentiment and loftiest metaphor. We have nowhere read a passage so simply and eloquently expressing woman's fidelity, as did the petition of Ruth to Naomi, her mother-in-law. Naomi and Elimelech, her husband, with their two sons, had been driven to the land of Moab by famine, and the sons took wives of the Moabite's daughters—Orpath and Ruth. After a while father and sons died, and the three women were widows. Then Naomi, preparing to return home, advised her daughters-in-law to remain with their people, while she journeyed alone in the land of Judah. Orpath returned to her father's house, but Ruth 'clave to Naomi,' and said, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God—where thou diest, I will die, and there will I be buried; The Lord do so to me, and more also, if aught but death part thee and me." Then the two women journeyed on together—the widowed and childless Naomi, stricken of God, and deserted by all her kindred, save the eloquent Moabite girl, who kissed the tear-furrowed cheek of the aged daughter of Israel, and folding her brown arms about the wasting form, took heaven to witness that "nought but death shall divide thee and me."

**"Shylock."**—Shakspeare created "Shylock" in conformity with the prejudices of the age. It was the custom to oppress, despise, and spit upon the Jews, and the dramatist no more than gratified the popular spirit of persecution by creating an exaggerated and detestable Hebrew character. There is a story that Shakspeare courted the daughter of a Venetian Jew, and having been peremptorily forbidden the Hebrew's presence, wrote "The Merchant of Venice" in retaliation, giving distinctive prominence to the more odious traits of character. It is more likely, however, that the poet aimed at popularity with the court in constructing that terrible exaggeration. But, in estimating the Jewish character, we must not be unmindful of Jonathan, and David, and Isaiah, who were representatives of that persecuted race; that the faithful Ruth, the blessed Mary, the courageous women who went early in the morning to the sepulchre, the heroine who smote off the head of Holofernes, the brave woman who held the shields upon the walls of Zion, the dark-eyed ones whose sad songs gave immortality to the city of Babylon, were of that despised and dispersed people of whom "Shylock" is an atrocious exaggeration. But mark how the patient Jew has been avenged for his national indignities! The good Queen of England no longer spits upon his Jewish gaberdine, nor do the ministers of state pluck him by the beard. The cunning alchymist has melted the obduracy of Christian persecution, and has possessed himself of the proudest kingdom of the earth. He worships the God of Abraham when prayer is made in Parliament; he observes the Passover amid regal splendours in the British capital; and, like Ahasuerus, holds out the golden sceptre to the haughtiest queen of the imperial isle. Lingering among the broken arches and dethroned splendours of the Holy City, the once expatriate Jew watches the waning crescent, and, in strong faith, indestructable through ages of persecution, beholds the created temple crowning Moriah's heights.—*San Francisco Evening Journal.*

**Mappin Brothers' Table Cutlery.**—Mappin Brothers London Show-rooms are at London Bridge. Established in Sheffield A.D. 1810.

None are genuine without their Corporate Mark—the "Sun," granted to their father by the Cutlers' Company of Sheffield, June 26th, 1835.

| | Per Dozen. | | | | Per Pair. | |
|---|---|---|---|---|---|---|
| | Table Knives. | | Dessert Knives. | | Carvers. | |
| Full Size. | s. | d. | s. | d. | s. | d. |
| Black Handles, Balance ...... | 12 | 0 | 10 | 0 | 4 | 0 |
| Bone, ditto, ditto............... | 16 | 6 | 12 | 6 | 5 | |
| Ivory ditto, ordinary quality.... | 22 | 0 | 16 | 0 | 7 | 6 |
| Ivory ditto, medium quality.... | 33 | 0 | 23 | 0 | 11 | 0 |
| Ivory ditto, best quality ...... | 46 | 0 | 34 | 0 | 15 | 0 |

None of the above can come loose in hot water.

**Holloway Pills and Ointment.—Exercise your Judgment.**—For purifying the solids and fluids composing the human body, for regulating the functions natural to each corporeal organ, for strengthening digestion, and invigorating the nervous system, the powers of Holloway's remedies have been acknowledged for the last quarter of a century. They are composed of the finest balsams, without admixture with any mineral or poisonous ingredient; consequently the use of Holloway's purifying preparations, while wonderfully efficient in subduing disease, can never act wrongfully or do mischief to the weakest constitution. No well-conducted household should be without a supply of these excellent family medicaments at the season of the year when the blood and body generally especially require cleansing.

## A RIDDLE.

### Solution of No 35—" GUR."

### NUMBER XXXVI.

I on the sea, or on a tree,
When perfect, may be found;
But what is strange, I need no change,
To make but me a sound.
My head remove, my rest will prove
What Israel sacred deem;
Cut off my tail, you o'er me sail,
To quit a flowing stream.

## METRICAL TRANSLATION OF PSALM XCIX.

Th' Eternal reigns supreme;
Ye people! trembling kneel;
He sits between the Cherubim;
Affrighted earth shall reel.
Th' Eternal is in Zion great—
Above all people high in state;
Let them exalt Thy great and glorious name,
Its awful terrors fear, its holiness proclaim.

The king's exalted might
Loves truth and judgment pure;
In equity dost Thou delight,
Its reign wilt Thon secure.
In judgment and in righteousness,
All Jacob's wrongs wilt Thou redress;
Exalt our God th' Eternal, and the knee
Before His footstool bend; for pure and Holy He.

Moses' and Aaron's fame
Among His priests is known;
While among those who love His name,
Conspicuous Samuel shone.
Th' Eternal God did they invoke,
He from the cloudy pillar spoke,
And answered them; the testimonies sure
And ord'nances, He gave, they kept with conscience pure.

Thou answeredst their prayer,
O God! in whom we live;
From wrath, O Lord! didst thou forbear,
And all their sins forgive;
Tho' with Thy rod, Thou didst avenge
Their follies, and inventions strange.
Exalt the Lord, adore before His throne;
For holy is our God, th' Eternal, He alone.

## DIVINE PROVIDENCE.

### CHAP. I,—CLASSIFICATION OF MIRACLES.

There is no doctrine to which greater prominence is given in the Jewish Scriptures than that of special Providence. The idea of the immediate interposition of the Deity in human affairs—such acts of interference occasionally characterised by deviations from the usual operation of the physical laws of nature, pervades the whole of these writings.

An attempt has recently been made, in a work which has acquired an extraordinary factitious notoriety, to undermine all belief in this doctrine, by representing any departure from the physical laws of nature to be so inherently impossible, that no amount of human testimony can prove sufficient to establish the occurrence of any single miraculous event. Direct Divine interposition being a fundamental principle in the Jewish religion, it is plain that a denial of the *possibility of* miracles amounts to a denial of the pretensions of Judaism to have any positive Divine sanction or authority, and would compel us to regard all the accounts of miraculous events contained in the Hebrew Scriptures, either as mere fables, or at the best as a mistaken colouring given to natural events by the imaginations of the writers. It is accordingly a very necessary thing, at the present time, to examine the doctrine of Special Providence with great care and in a candid spirit, so as to determine with accuracy the basis on which it rests.

Among the numerous instances of direct Divine interposition recorded in the Hebrew Scriptures, there may be distinguished various graduations of departure from the usual operation of the physical laws of the universe. In some instances these laws appear to have been entirely overruled, the occurrences so brought about being miracles of the highest class. In other instances the fixed laws do not appear to have been violated, but merely made to operate in an unusual manner, in direct obedience to the Divine volition. Such occurrences were miracles of the second class. There may be distinguished a third series of events, again, in which, while the fixed laws are preserved in their usual mode of operation, there is yet such a peculiar coincidence of circumstances as respects the manner, time, and place of their operation, as to impress the mind with the belief that the hand of God is in the issue. These constitute Providential occurrences, and are the connecting link between ordinary and miraculous events.

An attentive observer of what is passing around him, or careful reader of civil or sacred history, cannot fail to recognise the frequent occurrence of events of this latter kind, even in the affairs of ordinary life, and still more strikingly in those occurrences by which the fate of nations or religious communities is affected. The historical parts of the Bible abound in such examples; indeed, it is almost the uniform practice of the writers to trace all such occurrences to the immediate agency of God. Take, for instance, the case of David slaying the giant Goliath with a sling and stone, or the death of the wicked Ahab and his partner Jezebel. In these cases the issue was brought about by second causes, operating in accordance with the fixed laws of the universe; and yet the accompanying circumstances are so remarkable that we cannot fail to recognise in them the special interposition of Divine Providence.

Great caution is required, in judging of events, to enable us to distinguish these several kinds from each other, in order to prevent us from placing in the first class events which truly belong to the second, or in the second those which truly belong to the third; and this caution is the more requisite, because there are some events which stand, as it were, on the limits of those several classes. The safe rule appears to be—never to place in the first class any event which can be explained in accordance with the fixed laws of the universe, even although the manner of their operation may be miraculous, nor to place in the second class any event brought about by natural causes, unless there be something in the accompanying circumstances which remove it so far out of the ordinary course as to make it incontestibly miraculous. For example, that a river should have a portion of its bed suddenly dried up is a remarkable event; but such events have occurred, from the agency of earthquakes or volcanoes, at sundry times. If a portion of the bed of a river, however, become dry at the bidding of a man, the event is a miracle of the second class, even though the agency employed should be the same in both cases. Again, a severe storm of hail, or even a shower of stones, is not a very uncommon occurrence; but if it should fall upon a retreating army and add to its discomfiture, the circumstance will bring it within the third class of events. It is not properly a miracle, however; it is merely an occurrence strongly indicating an immediate exercise of Divine volition. It is a sort of connecting link between the natural and the supernatural.

By far the larger proportion of the truly miraculous events narrated in the Scriptures belongs to the second class; those belonging to the first being comparatively few. Such events as the Noachian deluge, or the destruction of Sodom and Gomorrah, were evidently brought about by natural agency, and in strict accordance with the laws by which material agency is governed; yet the manner in which those laws were caused to operate for the time indicates that they were subjected to the immediate control aud volition of the great Being by whom the laws themselves were framed. The Noachian deluge is an event so remarkable and important, that it may be well to devote to it some special consideration.

## THE BLOOD ACCUSATIONS.

(Continued from our last.)

In the countries in which there are a regular government and laws, equally protecting all citizens, without religious distinction, such atrocities could not be committed with impunity; but int he countries governed by the Islam, the followers of other creeds are treated as the Israelites were, in the middle ages, in Christian Europe, and as they are still in the Papal States and in Russia. Hence it was that the relatives or friends of the young Christians who disappeared sometimes talked of it amongst themselves, but only in a whisper, for fear lest they should be subject to heavy penalties This fear was so great that they did not even venture to give utterance to their suspicions, or to make known the proof which they had of the commission of the crime, and still less to name the guilty Mahometan women. Such an indiscretion would infallibly have drawn upon them the fury of the jealousy so natural to Mahometans, who would in any such utterance have perceived an insult to the honour of the women belonging to them. On the other hand, it is well known that populations, deprived of their rights by a long servitude, become the prey of the whole world. Several occidental missionaries, turning the thraldom of their Oriental brethren to an account, carried off secretly schismatic children, and sent them to colleges and seminaries at Rome, there to be educated; this was an easy means to increase the number of adherents to their *sham Catholicism.* These ravenous wolves of the Gospel were several times suspected, and even caught by Christian rayahs in the flagrant perpetration of this crime; but the unwise protection which the consuls and agents of the occidental powers accorded in the East to the misionaries, imposed also in this case absolute silence on these outraged Christians. They would certainly have seen turned against themselves the complaints addressed to the Turkish authorities.

Not only was every way for remonstrating against these crimes definitively closed against the Christian rayahs of the Sublime Porte, but they were not even allowed to speak of it in a clear manner, and compelled to use conventional expressions invented by them to designate these unnatural abductions. The rumour of the alleged abduction of Christian children in the West by the Jews, which ever since the dominion of the crusaders, and especially the conquest of the Venetians and Genoese was also circulated in the East, gave currency among them to the following allegorical phrase:—"It is the Jews who have kidnapped him, in order to make use of his blood."[*]

It is true that sectarian spite was not quite a stranger to the use of these conventional terms, by which the Christians allegorically indicated the abduction of their children by Mahometan women or by Latin missionaries. No doubt fanaticism attached credence to this opinion among the ignorant Christian common people, who really believed that the Israelites kidnapped these children in order to draw their blood from them. It therefore happened very often that they denounced the Israelites to the Turkish authorities as guilty of this pretended crime, and often for the sole purpose of doing them harm. The Mahometan administration had nothing more urgent to do than to interfere in these matters, always so profitable to them. Indeed, on the one hand they extorted money from the Christians for allowing them to take proceedings, find out the guilty, and punishing them; and on the other hand from the Israelites, who bribed the authorities in order to induce them to discountenance the proceedings. Lastly, in these tactics the Turks found the best means for fostering the religious antipathies among the different subject populations. We have at all times had examples of this policy, borrowed by the Government of the Sublime Porte from the Government of ancient Rome,[*] and which always proved most injurious to the non-Mahometan populations of the Byzantine empire. In 1821, especially on the occasion of the ignominious death of the patriarch of Constantinople, the Government of the Sublime Porte handed to some Israelites of the common people the corpse of the chief of the Christian religion, with the order of dragging it, by means of a rope, for three days through all the streets of the capital.

The dilemma of the poor Israelites can easily be understood. In their business transactions they depended for a living upon the Christian merchants of Conatantinople; and those who know the Turkish Government will say whether the Jews dared disobey its commands![†] Another circumstance, characteristic of these mysterious abductions, is that it is always young lads, and never girls, that disappear—always men, and never women. Were these Christians kidnapped for the sake of their blood, why should this lot befall the male sex, and never females? Are these not also Christians, the same as the men? Common sense would rather lead to the opposite conclusion, that the Israelites would rather kidnap Christian women than men, for it is naturally easier to overcome a woman than a man.

(To be continued.)

## EVELYN'S DIARY.

We make the following extracts from "Evelyn's Diary," which may have some interest for our readers:

About seven in the morning, after I came to Amsterdam, where, being provided with a lodging, the first thing I went to see was a synagogue of the Jews (being Saturday), whose ceremonies, ornaments, lamps, law, and schools, afforded matter for my contemplation. The women were secluded from the men, being seated in galleries above, shut with lattices, having their heads muffled with linen, after a fantastical and somewhat extraordinary fashion; the men wearing a large calico mantle, yellow coloured, over their hats, all the while waving their bodies whilst at their devotions. From thence I went to a place without the town, called "Overkirk," where they have a spacious field assigned to them to bury their dead, full of sepulchres, with Hebraic inscriptions, some of them stately and costly. Looking through one of these monuments, where the stones were disjointed, I perceived divers books and papers lying about a corpse; for it seems that, when any learned rabbi dies, they bury some of his books with him. With the help of a stick, I raked out several written in Hebrew, but much impaired.

APRIL 30, 1644.—Visits Avignon. We saw the Arsenal, the Pope's palace, and the synagogue of the Jews, who here are distinguished by their read hats.

JAN. 7, 1645.—A sermon was preached to the Jews at Rome, *al Ponte Sisto,* who are constrained to sit till the hoax is done; but it is with so much malice in their countenance, spitting, humming, coughing, and motion, that it is almost impossible they should hear a word from the preacher. A conversion is very rare.

The Jews in Rome all wear yellow hats, live only upon brokerage and usury, very poor and despicable, beyond what they are in other territories of princes where they are permitted.

The Jews in Rome wore red hats, till the Cardinal of Lyons, being short-sighted, lately saluted one of them, thinking him to be a cardinal, as he passed by his coach; on which an order was made that they should wear only the yellow-coloured.

I was invited by a Dominican friar, whom we usually heard preach to a number of Jews, to be god-father to a converted Turk and Jew. The Turk lived afterwards in Rome, but the Jew was believed to be a counterfeit.

JEWS AT VENICE.—20th March, 1646—The next day I was conducted to the ghetto, where the Jews dwell together as a tribe or ward, where I was present at a marriage. The bride was clad in white, sitting in a lofty chair, and covered with a white veil. Then two old Rabbis joined them together, one of them holding a glass of wine in his hand, which, in the midst of the ceremony, pretending to deliver it to the woman, he let fall—the breaking whereof was to signify the frailty of our nature, and that we must expect disasters and crosses amidst all enjoyments. This done, we had a fine banquet, and was brought into the bride's chamber, where the bed was dressed with flowers, and the counterpane strewed in works. At this ceremony we saw divers beautiful Portuguese Jewesses, with whom we had some conversation.

METROPOLITAN FREE HOSPITAL, DEVONSHIRE-SQUARE, CITY.—The aggregate number of patients relieved during the week ending July 13, was—medical, 1181; surgical, 473; total, 1654; of which 583 were new cases.

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[*] The like allegorical expressions are much resorted to in the East. It is thus that in Rumelia the same Christians say, "It is the moon that has devoured him," when they mean to convey that a Mahometan was killed by a Greek in the night.

[*] This fundamental principle of the secular policy of the Roman Government was scrupulously adhered to at Rome, even under the Papacy. One of the prince-bishops of Rome, Pope John XXII., said publicly in 1324, "When the kings are divided, it is then that the pope is a real pope, and that all the world fears him" (See the Acts of the great Diet of Saxenhousen).

[†] Nevertheless, this time, besides the animosity thus naturally excited against the Jews, this occurrence had also sad consequences in wider circles; for after the corpse of the patriarch had so shamefully been dragged through the streets and horribly mutilated, it was cast into the sea. Here it was picked up by a Greek boat and conveyed to Odessa, where it was, by command of the Emperor of Russia, interred with all the honours due to the position of the deceased. The police of the city had the precaution to order on the day of the funeral that no Israelites should appear in the streets, and that all their shops should be closed till the morrow. Some Jews, however, having unfortunately had the curiosity to peep through a half-open door at the funeral procession, they were noticed by the populace, whose fanaticism was thus roused to the highest pitch. The doors of the houses of the Israelites were broken in, the inmates terribly ill-used, and it was only with great difficulty that the police could avert a frightful massacre.

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### JEWISH CHRONICLE, ADVERTISEMENT DEPARTMENT.

Public Companies and Societies—Five Shillings for the first seven lines, and Sixpence for each succeeding one,—a line consists of about ten words.

For Advertisements inserted over the Leader and in the body of the Paper the charge is a third more than the scale.

Trade Advertisements—Not exceeding seven lines Three Shillings and Sixpence. A considerable reduction on Contracts for all such Advertisements, according to the number of Insertions.

Births, Marriages, and Deaths—Not exceeding seven lines, Three Shillings and Sixpence. The announcements of deaths with black borders are charged double. All family announcements are published the same week, if received at the office on Thursday, not later than 4 o'clock p.m.

### NOTICE.

Our Subscribers are respectfully reminded that, the Quarter having expired, the Subscriptions are due. To avoid needless writing and postages, the receipt of the Subscriptions will, in imitation of the American papers, be acknowledged in our journal in the week of their receipt, and such acknowledgment shall have the validity of a receipt.

### NOTICES TO CORRESPONDENTS.

An Old Maid.—The letter not being authenticated, it cannot be inserted. We will, however, publish it as soon as this indispensable condition shall have been complied with. James.—Personalities cannot be noticed. A Voice from the West.—The press is not the right tribunal to be appealed to, in the first instance The complaint should be laid before the Ecclesiastical Court. Civis.—The discussion of the subject which he brings under our notice does not come within the sphere of the Jewish press.

Communications received on Thursday cannot be noticed the same week.

Unauthenticated communications, whatever their contents, cannot be noticed.

Letters not prepaid cannot be taken in.

Subscriptions to the Jewish Chronicle and Hebrew Observer:—Mr. H. Lazarus, Dublin, up to June 30, 1861, 8s.; Mr. N. C. Spiers, Birmingham, up to June 30, 1861, 8s.; Mr. Joshua Levy, Cheltenham, up to June 30, 1861, 11s. 4d.; Mr. J. Solomon, West Clifton, Bristol, uo to June 30, 1861, 16s.; Mr. Edwin L. Samuel, Liverpool, up to June 30, 1861, £1 4s.; Miss Polack, Malton, Yorkshire, up to June 30, 1861, 4s.

### CALENDAR FOR THE ENSUING WEEK.

| | | | |
|---|---|---|---|
| Friday | July 19 | Ab 12 | Sabbath commences at 7. |
| Saturday | „ 20 | „ 13 | „ closes at 8.54.<br>ואתחנן, Deut. iii. 23.<br>Haphtarah, Isaiah xl. |

The Jewish Chronicle,
AND
Hebrew Observer.
LONDON: FRIDAY, JULY 19, 1861.

## THE CORFU PASTORAL.

The pastoral issued by the Archbishop of the Ionian Islands, endorsed by the senate of the republic, and published in our columns a fortnight ago, is no doubt still fresh in the memory of our readers. In it the executive reminds the Corfiotes of the existence of penal laws against the disturbers of the peace, entailing a heavy responsibility of a temporal nature, in addition to that of a spiritual character, pointed out by the prelate. In it the worthy metropolitan calls to the mind of his flock those precepts of universal toleration, and the broadest charity taught in several parts of the Gospels, which; alas! Christians of all ages and all denominations, from the very days of Paulus of Tarsus to those of Athanasius of Corcyra, have so often found it convenient to forget. In it the ecclesiastic, impelled by his own kind-heartedness, rather quotes the exhortation of his master to the disciples to love their enemies, than the declaration of his Saviour—that he had come to bring the sword into the world. In it he gently and indirectly rebukes his fellow-citizens for their intolerance by reminding them that in the orthodox kingdom of Greece, in which they have centred their affections, Jews are freemen. Well meant as this reproof is, the Corfiotes, nevertheless, need not deeply smart under the lash of the spiritual flagellator. The orthodox Greeks, under the sceptre of King Otto, having adopted the French code, could not, without subverting its very basis—equality of all citizens before the law, without any religious distinction—have introduced a special legislation for Jews. It moreover costs very little to be tolerant towards a population which does not exist, for those very orthdox Greeks, in their war of liberation, took good care that few Jews should pass over with them from Turkish slavery into Hellenic freedom. Nearly all Jews were massacred by the insurgents. How the liberated Greeks, in theory obeying the French code, were disposed to carry it out in practice when Jews made their bodily appearance among them, was shown by the case of Don Pacifico, for whose grievance the English Government had to enforce redress. And lastly, the dignitary of the Church remonstrates with those persons whose recent outrages upon the Jews were the immediate cause that called forth the pastoral under notice. To these outrages we lately referred. We described how the mob with impunity insults, pelts with stones, and endangers the lives of harmless Jews, even whilst engaged in the solemn and mournful duty of carrying their dead to the last resting-place. We described how a brutal coachman, amidst the applause of the multitude, unchecked by those in the carriage, was only with difficulty restrained from driving into a Jewish funeral procession. We further have, not to offend the susceptibilities of our readers, but slightly sketched the atrocities committed last Passover on the dead in the Jewish cemetery by fiends in human shape. These horrors are distinctly alluded to by the worthy Archbishop, and the perpetrators are gravely censured, as well they may be. For this we tender him our sincerest thanks, although we scarcely dare hope, for reasons which we shall presently state, that the rebuke will produce the desired effect, or that the Corfiotes will in future beware of the commission of acts, calling to mind the darkest period and the blindest fanaticism of the dark middle-ages. But the good prelate has been far from exhausting the catalogue of Ionian outrages upon Jews. We know other tales of Ionian misdeeds, the like of which no other country exhibits. We can tell him of persons, parched with thirst in a sultry climate, being refused a drop of water for love or money, merely because they were Jews. We can tell him of poor porters, bent double under the heavy loads on their backs, being, whilst thus unable to defend themselves, to the amusement of the bystanders, and amidst their jeers, pelted with stones, and knocked down by boys, merely because they were Jews. We can tell him of respectable and well-behaved youths being, in their quiet walks, under the flimsiest pretence, ruffianly set upon, brutally beaten, and chased like wild beasts in the immediate vicinity of the capital and its very streets, merely because they were Jews, without the police, in the first instance, deeming it necessary to interfere, and, in the second, arresting these very sufferers and placing them before the authorities as the culprits, when prosecution at last became inevitable.

Such outrages betoken widely-spread and deeply-seated fanaticism, such as must have been long prevailing, such as could only have gained its virulence and intensity by an unbroken transmission through a long chain of generations. However, that this fanaticism, despite its fierceness, is only the product of ages, and did not exist in former times, is not only shown by the analogies which other countries present, but also by positive evidence. When the Spanish Jewish exile, Don Isaac Abarbanel, in the beginning of the 16th century, for a time found refuge at Corfu, no blind hatred persecuted him in this asylum. In fact, it was at Corfu as in all other territories. The common people, everywhere absorbed by material interests, and nowhere either disposed to examine abstract points or to make metaphysical distinctions, nowhere originally bore hatred either to Jews or Judaism, until priests inocculated the multitude with it, and princes rendered the persecution of the unbelievers profitable to the mass. And even as the germ of bodily diseases, under the constant influence of the generating cause, becomes more inveterate, contagious, and destructive as it passes from parent to offspring, so the affections of the mind, when incessantly fanned by the breath of passion, break forth from a spark into a flame, that increases and devours as it advances further, until it fiercely burns in every breast. So it was in ancient Spain, so in France, so in Germany. History has now established beyond all doubt that, isolated outbreaks excepted, springing from purely local and temporary causes, Jews and Christians lived anciently in peace and amity, and in the enjoyment of almost equal rights, until the rancour of priests had poisoned the hearts of princes, nobles, and peoples. Of course there were exceptions to this rule, and there were in every age prelates who strove more or less earnestly, and with more or less success, to protect the Jews against persecutions. But on the present occasion it is the rule, not the exception, of which we speak. Hence, the higher up we ascend the stream of time in the last two countries to the period of the Carlovingians, and in the former to that of Arianism, the more the horizon clears and brightens.

The same phenomenon meets us again in our own days. When, under the late King of Prussia and the reigning Emperor of Austria, religious intolerance was fostered in the highest social circles, hatred to Jews and fanaticism soon re-echoed in the press, in the pulpit, on the magisterial bench—nay, in the senate itself. Persecutions and popular outbreaks soon followed in the wake; but scarcely had these impure inspirations ceased, scarcely had the popular instinct perceived that those in authority were really in their hearts free from all sympathy with intolerance, and that therefore no interest could be served by the propagation of bigotry, than, as if by a magic wand, all petty annoyances, all vexations, and outbursts of fanaticism vanished. No doubt, had the reaction lasted longer, had a whole generation been indoctrinated with these sentiments, a change of system in the Government could not have at once effected a corresponding change of opinion in the popular mind. But still, even as the evil originated with the priests and the ruling classes, and from them descended to the common people, so must the remedy also proceed from the same upper circles.

If the Archbishop of the Ionian Islands and the senate are really in earnest—if they really wish to cure the disease of fanaticism, of which the outrages referred to are only the external symptoms, let them not rest satisfied by merely preaching, but by performing, what is right. Example only, not precept, can bring effectual relief. Let the legislature show that in its heart of hearts it really harbours no particle of sympathy with religious intolerance by removing all those degrading disabilities which point out the Jews to the mass as an inferior, mistrusted, rejected race, and in a comparatively short time will all outrages against them be numbered among the things bygone. Without this remedy, we are afraid, the worthy metropolitan and the senate will only battle with symptoms. They may for a time succeed in mitigating, perhaps even in suppressing them; but they are sure, sooner or later, to re-appear, perhaps in an aggravated form. The full, sincere, and loud acknowledgment of the equality of all citizens before the law is the only means of ensuring obedience to the law by all.

**The Rev. Dr. De Sola, of Montreal.**—The rev gentleman, who quitted these shores 15 years ago, on a call from the Sephardim Congregation, Montreal, Canada, has lately returned to London, as an LL.D., professor of the oriental literature in the M'Gill University, and as the author of several esteemed publications. We learn that his visit, solely dictated by filial duty to his recently-widowed mother, will not be prolonged beyond a few weeks. We may here state that the rev. gentlemen greatly regrets that so very few young men of talent should devote themselves in our country to the ministry, since the large and flourishing American congregations open spheres of labour as honourable as lucrative.

**University College.**—The daily papers announce that at sessions of Council, held on the 5th and 13th inst., shares in the college, with the title of Fellow, were conferred on several former students, who had taken degrees with honours at the University of London. Among these we find the name of our co-religionist, Joseph Maurice Solomon, M.A.

**Oriental and General Marine Insurance Company.**—Of all the public companies which the associative principle has called into existence there are none which pay better dividends than those established for marine assurance. It is astonishng to see how the shares of those existing have risen in price. Within a few years the value of some has actually trebled. In fact, we do not know of one but it is highly prosperous. There is therefore every reason to expect that the new company now forming will be equally successful, especially when the favourable auspices, and the high respectability and experience of the board of management, under which it is being started, is taken into consideration.

**St. Thomas.—Increase of the Congregation.**—The congregation has considerably increased of late by the immigration of Israelites from Barcelona and Venezuela, where nothing but anarchy exists. The new comers will have to learn the principles and laws of Israel, and we trust that, under the guidance of the Rev. M. Myers, they will have the fortitude and faith to follow the ways of the Lord.—*Occident.*

**France.—New Miracles.**—The ultramontane journals announced, at the commencement of this month, some sudden cures accomplished by an "image of the Immaculate Conception at Séez," in the department of the "Orne." A gentleman, who had long suffered from a diseased knee, was instantly cured by the holy image. The same with a soldier who had been taken to the hospital. The same also with a lady who had been afflicted with palsy in the head, &c. It is all done very conveniently. Patients have only to send by post a certain sum of money to those who own the Immaculate Virgin of Séez, and the cure takes place immediately.—*Evangelical Christendom.*

**Berlin.—The King's Impartiality.**—We read the following in the Prussian papers, showing that it is the wish of the king to recognise merit among all classes of his subjects, and among all creeds, without distinction whatever:—"His Majesty has graciously condescended to bestow the order of the Red Eagle of the fourth class upon Abraham Sutro, the chief rabbi of the Jewish community at Munster; as also the general honorary decoration upon Herr Stohe, clerk and schoolmaster of the evangelical church at Pressel, in the district of Torgau, and to Herr Boeser, *schuldiener*, or beadle, at the Catholic grammar school at Glogau.

**Russia.—Free Trade Benefiting Jews.**—It is probably to the present financial pressure that free trade has just been indebted to a partial and limited victory. By a late ukase the emperor authorises the trade in foreign wood upon the rivers Dniester and Pruth to be liberated from all restrictions, upon the same bases as those laid down in the resolution of the committee of ministers on the 8th of April, 1847. The permission embraces all Russian subjects of every class and degree, as well as foreigners and Jews, though the removal of the barriers affecting this branch of business is limited to the space of six years.—*Daily Telegraph.*

London Hospital.—The gold medals awarded by the governors on the recommendation of the physicians and surgeons have been given to Mr. Edward Hunt Carter for medicine, and to Mr. David Hyman Dyte, for surgery.—*Lancet.*

The Strike in the Building Trades.—Together with many others, the new building for the Jews' Hospital, at Lower Norwood, also the works at Baron Rothschild's new mansion in Piccadilly are stopped, in consequence of the unfortunate strike of the mechanics in the building trades.

University of London.—The following are the names of those co-religionists who passed the late examination for matriculation:—First Division—Henry Godefroi; George Solomon Joseph. Second division—Edmond Micholls Dresden. Third division — Zadok Ernest Dresden.

Indian Public Works Department.—Among the successful candidates at the competitive examination for appointments to the Public Works Department in India, held at the India Office in June last, was also our co-religionist, Mr. E. L. Asher. He received 668 marks, and consequently was third on the list. In all there were eleven successful candidates.

St. Marylebone Representative Council.—At a council held at the Court House, St. Marylebone, Mr. Israel Abrahams, vestryman, was unanimously re-elected, for the third year, on the Finance and Sanitary Committees. Upon the show of hands being taken for two members of the Paving Board, the numbers were—Israel Abrahams, 18; George Poland, 18; John Smith, 18; a second show of hands was taken as follows:—Abrahams, 25; Smith, 20; Poland, 18. Consequently the two former gentlemen were elected.—*Parochial Press.*

Association for the Diffusion of Religious Knowledge.—The Rev. B. H. Ascher delivered a lecture on Sabbath last at the rooms of the association, in Devonshire-square. He took his text from Jer. viii. 4; "Thus saith the Lord, Shall they fall and not rise, shall he (Israel) return and God not return? (alluding to the Scriptural passage, "Return unto me and I will return unto you.") Why, then, is the people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return." The rev. lecturer divided his subject into three reflections: — 1. The people's heedlessness of the tokens which the Merciful Judge manifests as a warning; 2. The fault of self-deception; 3. Its consequence in their persisting in the same pernicious errors which brought about the fall of their temple and the decay of nationality. These points were eloquently illustrated by the speaker, and applied to the present age. The lecture was listened to with great attention, and evidently made a deep impression on the numerous congregants.—*From a Correspondent.*

Gibraltar.—Varieties.—We copy the following from the letter of our Gibraltar correspondent:—Doctor Hauser left Tetuan in the 14th of June last, and he is to exercise his profession here. His successor, M. Maximilian Schmidt, M.D., Ph.Dr., late chemical assistant at the laboratory of the Glasgow College, has arrived, and left already for Tetuan. He appears to be a very intelligent young man, and I have no doubt he will prove himself to be a worthy successor of Dr. Hauser in that unhappy congregation. The last news from Spain is that the Spanish Government is to retain Tetuan. The Tangerine Jews have "put their foot in it."* What a pity! for I know it is not their fault, but it is owing to their placing too much confidence in others who have no interest in common with them. This I have been convinced of by a particular friend of mine, whom I believe, and who, with some others at Tangier, are much grieved at their indiscretion in signing what they cannot read.

Berlin.—Religious State.—A correspondent of the "Evangelical Christendom," giving an account of the religious state of Berlin, says:—"The middle classes have been least influenced by this new Christian spirit. It is not impossible that this, in a certain measure, may be ascribed to the large number of Jews belonging to this class, who, with the persevering spirit which distinguishes some of them, use all their influence, even through the means of the public press, to withstand all Christian tendencies. The most popular Prussian newspaper is the "Volkszeitung," edited by very talented Jews, but who are very much opposed to Christianity. It contained lately an article on the Pentecost, which was almost blasphemous."

Prussia.—Hypocrisy.—Much indignation is excited among the Prussian Jews by the following piece of hypocrisy on the part of the Minister of Justice, Herr von Bernuth: His predecessor, who held office under the last reactionary government, openly excluded the Jews from all judicial functions, in despite of the constitution which abolished all religious distinctions. The present Minister of Justice, being hard pressed by the liberals on this point, at first repealed the restriction of his predecessor, but now, as though repenting his step, has put the question to the rabbis whether a Jewish judge may occupy the bench on Sabbaths. The Prussian Jews ask, if the Government evinces so much regard for Jewish scruples, why does the Minister of War not also ask the rabbis whether a Jewish soldier may on Sabbath in time of peace perform all those services which the military code prescribes, and which could be performed by him on some other day. Or why are Roman Catholic bishops not asked whether a Catholic judge may occupy the bench on those festivals not kept by Protestants. The question is not whether a Jew may sit on Sabbath in judgment, but whether the government, in opposition to the constitution, has the right to exclude him from the judicial functions. It is a question for each individual Jew appointed to the office to decide whether he will accept it or not, and not for the government to disqualify him on account of his religion. How difficult it is for Christians to be just to Jews!

France.—Violation of Religious Rights.—The "Siécle" has a powerful article on the violation of religious liberty, as evinced by the punishment incurred by soldiers of whatever creed that should refuse to take part, at the command of their officers, in those manifestations the object of which is to pay homage to the symbols of Catholicism. At Lyons, Marshal Castledom commands every Sunday two regiments to attend divine service in the camp. The soldiers, of course, have to kneel down, to present arms, and in fact to perform all those acts of worship which must be most repugnant to the consciences of the Jewish and Protestant soldiers.

New York.—The Sixth Regiment.—The sixth regiment, which has lately left New York for the scene of strife, numbers, we learn from the "Jewish Messenger," five Jewish captains and nine lieutenants, half of the officers of the regiment being Jews. The number of privates of the Jewish faith is very large, but cannot well be ascertained.

United States.—The Civil War.—We learn from the American Jewish papers that public prayers have been offered up in various synagogues for the restoration of peace. The American flag has been raised over the pinnacle of the sacred buildings with great solemnity. On one of these occasions Dr. Raphall delivered a discourse, characterised by his usual eloquence, in which he pointed out the debt of gratitude owing by the Jews to the United States. The "Jewish Messenger" continues its enumeration of Jewish commissioned officers who have marched southward, and who form indeed a very numerous body. Some regiments are largely composed of Jews. Whilst the men volunteer for service, the women are equally active in making collections for the families of the volunteers, and in preparing lint, bandages, under-clothing, and other articles for the comfort of the sick and wounded. The establishment of a special hospital at Washington for the Jewish volunteers is also agitated. Jewish surgeons have volunteered for the hospital service, and subscriptions are also raised for the purpose. In fact, the Jews of New York, and we suppose all throughout the Union, have thrown themselves, heart and soul, into the movement.

Algeria.—The Symbols of the Catholic Faith.—The "A. I." notices a strange controversy lately carried on in Algerian papers. At a late high Catholic festival several Jewish volunteers who had to attend the procession through the streets refused to kneel down at the elevation of the sacrament. This refusal on the part of the Jews to do public homage to the symbols of the Catholic faith was interpreted by a portion of the press as an insult to the dominant religion. The Jews concerned defended themselves by maintaining that, as volunteers, they were not subject to military laws, these applying only to the troops of the line, and while kneeling down, on the part of Jewish soldiers, on similar occasions, could only be considered as an act of obedience at the command of the officer, just like any other military movement, the same as on the part of volunteers was totally incompatible with Jewish convictions as it would be considered as a free homage to a strange religion. Other Jewish volunteers, however, blame their scrupulous co-religionists, and say that, had they been present, they would have knelt down. We agree with the editor of the "A. I." that a Jewish volunteer could not, consistently with his religion, do homage to the symbols of a strange faith.

France.—Another Conversion Scandal.—French papers report another case of the disappearance of a young Jewess, and her ultimate recovery by the father through the assistance of the law, which reminds us of the late scandal in connection with the Bluth family. The facts summed up are these. A poor pedlar's wife was 18 years ago confined at Riom with a girl. The child, of Jewish parentage, was first given out to nurse, and subsequently brought up in the house of kind-hearted people, with the consent of the father, who from time to time paid her visits. Lately he wished to take her to his own home. But when he came to fetch her she had mysteriously disappeared. The energetic interference of the Minister of the Interior, to whom the father had appealed, at last led to her discovery, and it was shown that she had, by a mysterious agency, been sent from nunnery to nunnery, thus for a time baffling all the researches of the police. The authorities are now inquiring into the matter, and numbers of families are involved in this abduction whose only reproach is proselytism. The rights of a Jewish parent to his child were considered by them as inferior to those of the church to an expected convert.

Sunday Laws.—The state of California in 1858 passed certain laws "for the better observance of the Sabbath," which, however, did not mean the heaven-appointed Sabbath but the man-made Sunday. A citizen of the state, who was imprisoned under a provision of this statute, appealed to the supreme court, which has to watch over the integrity of the constitution. The court, among other things, decided:—"The act of 1858 'for the better observance of the Sabbath' conflicts with the constitution, and is therefore void. The constitution, when it forbids discrimination or preference in religion, does not mean merely to guarantee toleration, but religious liberty in its largest sense, and a perfect equality without distinction between religious sects. The enforced observance of a day held sacred by one of these sects, is a discrimination in favour of that sect and a violation of the religious freedom of others. As a municipal regulation, the legislature has no constitutional right to forbid or to enjoin the pursuit of a lawful occupation on one day of the week, any more than it has to forbid it altogether. The act in question is in intention and effect a discrimination in favour of one religious profession over all others, and as such is in violation of the constitution. It will be observed that the prohibitory clause of the present act is in direct conflict with the constitution as expounded in the foregoing case, and therefore absolutely null and void." Let it be understood that the judges are exemplary men for piety, and strict Sabbatarians. The civil power that shall compel Jews to rest on Sundays does not understand what is meant by religious liberty.

Paris.—The Legion of Honour.—By an imperial decree, M. Elie Furtado, a member of the Central Consistory of Paris, has been created Knight of the Legion of Honour.

Intolerance in Germany.—A recent decision of the Council of Konigsberg University has caused some surprise in Berlin. As the existing statutes require each professor to be a Protestant, the Minister of Public Worship proposed that they should be modified so as to admit Roman Catholics and Jews, but the council of Professors decided against the change.—*Sunday paper.*

Galicia.—A Rabbinical Seminary.—The Emperor of Austria has sanctioned the establishment of a rabbinical seminary at Galicia, and has conferred upon it the privileges enjoyed by the public schools of Instruction; should the available funds not be sufficient for the support of the establishment, the deficiency will be made up by the provincial fund devoted to educational purposes, and to which Catholics as well as Israelites have to contribute.

Vienna.—A Contrast.—The "U. I." draws the following contrast between Catholic Vienna and Protestant Berlin: There exists in both cities certain governmental medical institutions in which surgeons for the army are educated at the expense of the state. Into these only Christians were admitted. This restriction has now been abolished at Vienna, but Berlin still holds fast by this exclusion.

Prince Czartoryski and the Jews.—Prince Czartoryski, the head of the Polish exiles, and the highest Polish nobleman, said, in a speech delivered by him on the occasion of the late events in Warsaw:—"Among those who fell, pierced by the bayonet, and who demand justice, not only for themselves but for the country—among the children of Poland, united by love and devotion, there were seen Israelitish men and women. On both sides there were wrongs; but now the Israelites, united with us by the immensity of sufferings and tortures, proceeding from the same source, have ceased to form a nation within a nation, and have rendered signal service to their adopted country. In the document signed at Warsaw Israelitish names figure side by side with those of Christians. They sat in the Municipal Council, and even now they suffer in the same holes, in the same fortress. In the same pit has the enemy interred Christians and Jews, as though he had wished to bear a striking testimony to this religious reconciliation, as if he had wished to give a solemn warning to our descendants: *those who died the same death should live the same life.*—*A. I.*

Paris.—The Soltykoff Gallery.—Among the objects which have found their way from this gallery to the collections of the Hotel de Cluny, says the "U. I.," is also a group of figures, which, although no masterpiece, yet deserves notice. It represents a religious procession in the 14th century, the subject matter of which was furnished by the following legend: In 1290 a woman of Paris procured for a Jew called Jonathas a consecrated host. The Jew, who repeatedly pierced it with a penknife, and drew blood from it, having thrown it into the fire, and seen it leap about in the flames, at last put it into a cauldron of boiling water, when it became red, without being affected by the heat. An indiscretion on the part of Jonathas' son, and the curiosity of a female neighbour, brought the sacrilege to light. The neighbour took the host and carried it to the parish priest. Jonathas was arrested by the Bishop of Paris, confessed his crime, was burnt alive, and his house was levelled to the ground. In 1294 a chapel called the House of Miracles was built on its site which was subsequently enlarged into a convent, and which was afterwards greatly enriched, it being the convent *ou Dieu fut bouilli* (wherein God was boiled), and in 1685 the inscription was yet to be read, "*Cidessou us Juif fit boleillir la sainte hostie.*"—"Here underneath the Jew made the sacred host to boil." The group referred to came from this chapel. It is of gilded bronze, the principal figures being Jonathas in the act of blowing and fanning the flame underneath the cauldron, his wife bringing coals in her apron, and the seething cauldron, from which Christ on the cross rises, surrounded by a halo of glory.

Paris.—Prize Essays.—The following are the particulars of the prize essays to which we referred in a late number, as announced by the Israelitish Universal Alliance, and we shall be truly pleased to learn that an English co-religionist has been the successful competitor: "A gold medal of the value of 1000 francs will be awarded to the author of an essay which shall have best replied to the following question: "Point out which are, with regard to the religious dogmas as well as with that of morality, the elements which the Jewish religion has bequeathed to the religions which have followed it." "If the dogmas have at all times found only admirers it has not been thus with the morality even more frequently attacked by ignorance than by malevolence."—"Prove that the morality which flows from the whole of the religious documents of Judaism has nothing to fear from comparison with that of any people or religion."—"The essays may be written in French, Italian, German, English, Hebrew, or Latin, and must be deposited before the 1st of March, 1862, at the office of the secretary of the Universal Israelitish Alliance. They must be provided with an epigram or a device, but must not be signed. The author must give his name in a sealed paper, accompanying the essay, and in which the epigram must be repeated. Further, a gold medal of the value of 1500 francs will be given to the author of the essay which shall have best satisfied the following programme: Mark out the actual statistics of the Israelitish populations in all parts of the globe; examine their moral and material condition, their pursuits, and means of getting livelihoods; point out especially the influence which has had on their state the larger or smaller amount of liberties which they have enjoyed in the various countries." "The essays written in any of the aforenamed languages must be forwarded before the 1st of March, 1863, to the secretary of the Universal Israelitish Alliance, and must comply with the same conditions as essays on the preceding questions."

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* Our correspondent here alludes to the claim made by the Tangerine Jews to the whole of the proceeds from the surplus of the Morocco Relief Fund.—Ed. J. C.

## EETING OF THE EVANGELICAL ALLIANCE AT GENEVA.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—A passage from a speech of mine at Plymouth, which you quoted from a local newspaper, was partially misreported. It is an instance of how easily errors, apparently small, may give an entirely wrong impression of the whole meaning of a passage. I am reported to have said, speaking of a Jewish gentleman in France—"He believed with him (Sir Culling) that he had a mediator, and that mediator was Jesus; he believed that *he was the Messiah*, and, as Moses and others before him; but Israel had no need of a mediator, as they had the right of an immediate appeal to Jehovah. Now, he could hardly believe this, but he had ascertained that this was the feeling *of all educated Jews*," &c. I am anxious that your readers should know what I really did say. Speaking of my French correspondent, I said—"He believed with him (Sir Culling) that Christians had a mediator, and that that mediator was Jesus; he believed that he was *a* (not *the*) Messiah, just as Moses and others were Messiahs. But Israel had no need of a mediator, as they had the right of an immediate appeal to Jehovah. At first he could hardly believe that this opinion existed among Jews; but he had since ascertained that this was the feeling of (not *all*) *many* educated Jews," &c.

The moment I saw these mistakes in the Plymouth paper to which reference is made, I sent the above corrections to the editor, Mr. Latimer, with a view to their being inserted in a later edition of the same journal; but unfortunately they did not arrive in time.

I beg my Israelitish friends to pardon the accidental inaccuracy, and to believe that I would not willingly misrepresent any man—either Jew or Christian.

I do heartily wish, in order to arrive at a clearer understanding of what both Christians and Jews really believe, that the British Jews would do what the French branch of the Israelitish Alliance have already determined to do; viz., send a deputation to Geneva at the time of the approaching conference of the Evangelical Alliance, (next September). As I ventured to say to your French brethren (to which they cordially responded), it can compromise no one for honest men to meet and to ascertain how far they agree and how far they disagree, and why.

We have such a wide substratum of agreement in the Old Testament that it seems a pity that we should not occasionally meet and compare notes, if only in order to understand one another. This appears doubly desirable, considering the extraordinary character of the times we live in. There exists, if I am not misinformed, a very general persuasion among the Jews, that Israel is destined to assume a very different character, in time to come, from that divided and depressed condition in which he has remained for centuries; and I can, in return, assure Israelites that the best men among Christians are thoroughly ashamed of the divided and degraded state of what is called Christendom, and that they long for a better and happier state of the Christian church.

I have the honour to be, sir, your faithful servant,

C. E. Eardley.

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## A FEW REFLECTIONS ON THE SABBATH OF CONSOLATION (שבת נחמו).

עברו ימי אבל וקרב יום נחמה
אתמול צמנו מהר נשתה כוס תנחומים
אך מה יתרון לכוס שמחה וגיל מן כוס ינן וצער
אם טעמם לא יבין כסיל ולא ידע איש וצער׃

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—The days of mourning and weeping are gone, and the days of joy and consolation are at hand. Both were instituted in our religious observances for the purpose of rousing our national spirit from the lethargy into which even the most vivacious minds may sink, by pressure from circumstances without; and to awaken our patriotism from that slumber into which it has fallen by the absence of any exciting events. It has been truly observed that there is that vigour in our institutions, that force in our laws, and that innate energy and elasticity in the Jewish spirit, that the former need but be properly applied, and the latter duly excited, in order to place the Israelites, in every estimable quality of the heart and mind, on a level with the most favoured nations of the earth. It is the object of the celebration of these days of commemoration to excite that torpid spirit, and it is the task of our leaders to help us properly to guide that spirit when it is aroused.

On Sabbath last we read in the synagogue the most fervent denunciations of Israel's failings, and the most fearless exposure of deformity and decay, leading to her complete fall. The undaunted prophet, whose mission it was to "cry aloud and not to spare," addressed the princely offenders and the corrupt leaders as the "rulers of Sodom," and the herd as "the people of Gomorrah." The intrepid preacher, a frequent visitor and favourite at court, denounced the backsliding princes and the bribed judges. With unmitigated severity he laid bare the hypocrisy of sacrifices, prayer, and solemn meetings to cover cruelty and injustice to the poor, the widow, and the orphan. He nobly discharged his duty as public teacher and appointed guide, when there was the time not to be silent, and he spoke with courage and boldness in the fulfilment of his Divine mission.

In the prophetic lesson which we shall read on Sabbath next, and from which that Sabbath derives its title, we see him again as monitor and guide, but on a different mission. He is equally fervent in his exhortations, equally eloquent (and the eloquence in either has rarely been surpassed by profane or sacred writers) in his admonitions, but true to the character of a guide, who "knoweth how to speak a word in season to him that is weary" (Is. l. 4); we see him approach the wearied nation as a messenger of peace, proclaiming comfort to the distracted city of Jerusalem, and announcing that "her warfare is accomplished." We hear "the voice of him that crieth in the wilderness," for the social and religious state of the people was yet distracted and far from civilised, predicting a complete re-organisation and an entire change, not in the constitution of Israel, but in the application of its laws. They who were unjustly oppressed and brought down low as "the valley" shall be exalted, and placed in the position due to their merits; whilst those who had no moral claim to office and power, and in their presumption elevated themselves as "the hill and the mountain," shall be made low, and consigned to their proper sphere. He promises that the abuse and perversion of justice shall be corrected, that "the crooked shall be made straight," and that all undue preferences shall cease, for "the highest places shall be made plain."[*] The same voice cries that all physical wealth and all possessions of the flesh, unaccompanied by the gifts of intellect and powers of mind, are unavailing, passing away as the grass and flower of the field. But what treasure is lasting, what possession can resist the hand of time and the influence of surrounding chenges? The voice of comfort replies, "The grass withereth, the flower fadeth, but the word of our God shall stand for ever."

Who can read these writings of our prophets without being roused by their overwhelming powers of eloquence? Who can hear them recited without experiencing the deepest emotions of love and reverence for our sublime books of the sacred volume? I remember the exclamation of the late Rabbi Leeser Riesser, father of the eminent advocate (now a judge), Dr. Gabriel Riesser, after having read the beautiful Haphtora on the morning of the Day of Atonement: "Would to God that we read less Piyutim, especially those the merit of which consists only in rhyme, not having the slightest claim to poetry, or even good sense, but read instead the edifying Haphtora with a proper translation and interpretation in the vernacular, expounding their meaning and showing their great beauties! I feel convinced that this would attune the mind to pious reflection and earnest devotion more than the sing-song repetitions, which few understand and none admire."

Independent of religious considerations, our sacred writings are entitled to high esteem—firstly, on account of their beauties, which to some extent are translatable in modern languages; secondly, on account of their truthfulness, the stamp of which is indelibly impressed thereon; and thirdly, for the admirers of antiquities, that they are very ancient. For those who believe in revelation they have a fourth value, that they and the doctrines which they enunciate are imperishable, for "the word of our God shall stand for ever." They who do not believe must feel surprised at the existence of that remarkable volume after so many and such powerful attempts to exterminate it from the face of the earth. Not only the grass withereth and the flower fadeth, but the strongest monuments of antiquity have perished, and "their place is not remembered," whilst this little volume has been preserved in its integrity. It behoves us, therefore, to inquire whether we sufficiently appreciate its value, and whether we make adequate provision for its dissemination? Its permanence seems established by the finger of Providence, but do the hands of those to whom it was bequeathed work sufficiently for circulating it among all classes, and making it accessible to the humbler ones, whose means cannot reach it?

I trust that I shall not be accused of harping on one string if I take every opportunity to express this grievance, whilst my feeble but earnest words may stimulate the gentlemen of our excellent Association for the Diffusion of Religious Knowledge to carry out their idea of procuring a cheap Jewish Bible. The association is but young, and has effected much good during its brief existence. Their tracts are useful,[†] their lectures are very beneficial, and deeply appreciated.[‡] Let them crown their benevolent labours by promulgating the word of God, which shall stand for ever. Look at the costly and unremitting efforts made by our Christian neighbours to propagate their writings; look at the Foreign and English Bible Society, how many myriads of volumes they either sell very cheaply or distribute gratuitously every year. They have to provide for the millions, we have only to supply a few thousands. Surely there is neither the want of means nor the want of spirit in our liberal community to raise the funds for so glorious an object. It would indeed be an excellent theme for our religions pastors in the pulpit, exhorting their flock to contribute to the propagation of that work which shall stand for ever.

We have wept for the loss of our ancient cities, the sacrifices the altar, and the sanctuary. We are now comforted. "They that sow in tears shall reap in joy;" and what joy can be greater than, by timely repairs and ample support, and by offering temporary sacrifices, to see our modern sanctuaries, modern in form but ancient in spirit, as firmly established as the word of God, which shall stand for ever?

I am, sir, yours respectfully,

M. H. B.

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**Amsterdam.—Contributions for the Poor of the Holy Land.**—The Amsterdam committee for the administration of the funds collected for the Jewish poor of the Holy Land has published its annual report, from which it appears that the contributions last year amounted in round numbers to £5000.

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[*] The authorised version renders והרכסים "and the rough places." We much prefer Kimchi's translation, "and the high and proud places," as מרכסי איש, "from the pride of man" (Ps. xxxi. 21).

[†] The last one, on the Fast, is exceedingly well-written.

[‡] I recently attended two lectures at Devonshire-square, by the Revs. Ascher and Harris, respectively. The subject matter was good and appropriate, rivetting the attention of a very numerous and devout audience.

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## SERMON AT THE SYNAGOGUE, GREAT PORTLAND-STREET.

(From a Correspondent.)

On Sabbath last (the Sabbath preceding the fast in commemoration of the temple's destruction), the Rev. A. L. Green delivered a most stirring discourse at the above synagogue. The preacher selected his text from the 137th Psalm, the first six verses of which he read.

The psalmist (said the rev. minister) in a few deeply impressive words, here relates a most pathetic tale. When the insulting conquerors had brought the Israelites captive to Babylon, they commanded them to entertain their captors with the songs of Zion. Bitterly answered the prisoners: "How can we sing the songs of the Lord in a strange land?" and then they swore, "May our right hand cease to obey our will, and our tongues refuse to give utterance, if we can ever forget Jerusalem!"

Such were the feelings of our ancestors, who, in the days of their prosperity, forgot the source of all their happiness; yet, when exiled from their country, looked back with such longing eyes and yearning hearts to their native land. And now the day will soon arrive when, fasting, we shall approach God, and pray him to hasten the time for rebuilding His house, and re-establishing us on the ground made sacred by his promises.

But how many of us are there who regard this fast with the solemn feelings it should inspire? How few of us there are, indeed, who will observe it at all! Alas, it has lately become the fashion to look with callousness on this period of national sorrow, because the Almighty has mercifully cast our lot temporarily in this happy country; because here no drawbacks to our civil and religious liberty are suffered to exist. Every municipal honour is open to our attainment on equal terms, as it is to that of all other Englishmen. We can and do obtain the ear of the nation in the senate-house; we are merchant princes and bankers on the largest scale. All these advantages are ours, and contented with the large share of worldly goods which have become our portion, we are apathetic about things spiritual. The same causes which led to our destruction hundreds of years since are now to be perceived as clearly as ever—fever spots shining brightly on the nation's countenance.

There is at present an outcry for more synagogues in London, and truly they are wanted—that is, if we wish that our children shall grow up good Israelites in the fear of God. But a genuine religious feeling in the elders is yet more necessary for the welfare of our little ones. In the true spirit of devotion we are sadly deficient. Why does it happen that we come here to pray, and, while here, read the Law of Moses, or listen to the painful narration of Isaiah's vision, or follow with evident attention the words of the preacher, and when we leave this building immediately put away our Judaism as we put off our *talith*, go straight from the synagogue to an un-Jewish home? Why do those even who profess to be of the most orthodox in belief, here practise such unseemly conduct as they would not *dare* to exhibit anywhere else? Why are the eyes of so many worshippers turned up, *but not to Heaven?* And why are so many glances directed downwards from those who come here to pray? All these things are the same now as when Jeremiah rebuked the people. "They cry. The temple of the Lord, the temple of the Lord! (said the prophet) but the temple of the Lord is in the heart." Let your acts show the sincerity of your intentions.

Josephus relates that when Jerusalem was destroyed there existed in the city four hundred and eighty synagogues; so you see it was not from lack of synagogues that the people sinned. But the spirit was absent—devotion was not to be found in them, and thus they became a mockery. Take heed, my brethren, lest, with equal truth, this be said likewise of our house of God.

All of you parents have the strongest desire that your children shall grow up respected and useful to society. To attain this end, strive above all things to instil into their minds pure ideas of true religion. Oh remember that their characters will, to a great extent, be formed after your own pattern and by your own moulding, and that by your example they are taught. If they see in you perfect decorum and devotional feeling in the synagogue, their conduct also will be decorous and holy. Think for a moment how much depends on you, and the result of that conscience-tasking will be that indifference will no longer hold a place in your hearts. Your prayers will ascend to Heaven, and your worship be worthy of a house consecrated to God's service.

All you who think lightly of the approaching fast-day, and who persuade yourselves that our present comparatively happy condition renders such a celebration unnecessary, consider once more, before the day has passed, how shallow is the pretext, under cover of which you would abolish an enactment which has received the Divine approval through the mouth of the prophet Zechariah.

Much more good counsel did the reverend preacher give; and at the conclusion of his sermon it was evident that it had produced a marked impression among his audience.

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**Good Times for "Gentlemen."**—The "Presse" of Vienna of the 7th, says:—A quarrel lately arose at Marosh, in Hungary, between a gentleman engineer, and a Jewish butcher, who would not furnish him with meat on credit and the former threatened the latter to box his ears. The butcher replied that if he attempted such a thing he would throw a five-pound weight at his head. The engineer made a complaint to the authorities, and the butcher was condemned to pay a fine of 100 florins, because being a Jew, he had insulted a gentleman and refused to give him credit.'

## THE TOPOGRAPHY OF PALESTINE.

*(From Munk's "Palestine.")*

Palestine was divided naturally into two parts, the one to the east, and the other to the west of Jordan Before the arrival of the Hebrews the country was divided into various provinces, which bore the names of the Canaanite colonists who then occupied them. The Hebrews divided Palestine into twelve provinces, according to the number of their tribes. Under Rehoboam, son of Solomon, ten tribes separated from the Davidic dynasty, and the country was divided into two kingdoms, that of Israel and that of Judah. Between the captivity and the days of Alexander we are at a loss for positive data. Between the Maccabees and the destruction of Jerusalem by Titus we find Palestine divided into four provinces, known as Galilee, Samaria, Judea, and Petrea—the last lying to the east of Jordan, and the three others to the west, and in a line from north to south. This division is not only the most suitable to the nature of the country, but it is also that about which we have the fullest knowledge handed down. We find it in many Greek and Roman authors in the New Testament, in the writings of Josephus, and in those of the early fathers of the church. We shall, therefore, take as the basis of our topography the division into four provinces, with an intention of adverting in the history to the other provinces to which we have alluded. We shall enumerate the towns of each province which have had a particular importance in the history of the country.

(1) Galilee.—The name of Galilee is derived from the Hebrew word *Galil* or *Galila,* which signifies a circle or district of country. The word *Galil* is found in the book of Joshua (xx. 7, and xxi. 32), as the geographical name of a district in north Palestine, which embraced the province of Naphthali in particular. Solomon gave to Hiram, King of Tyre, twenty towns in the country of Galil (I. Kings ix. ii.); the Phœnicians established themselves there, and many other strangers came to fix their habitation in the north of Palestine, and from this circumstance the country came to be called Galil (the district) of the Gentiles. But the province of Galilee of which we here speak was of much greater extent than ancient Galil. It was bounded on the north by the territory of Tyre and the Anti-Lebanon; on the east by the Jordan and the two lakes of Samochonitis (Merom) and Tiberias; on the west by that part of Phenicia which stretches along the coast from Tyre as far as Carmel, which, in the time of Josephus, belonged to the Tyrians. On the south-west and south, the boundary, beginning at Carmel, passed near Djennin, over against the mountains of Ephraim, and passed from thence to the south-east as far as the Jordan, a little below Scythopolis. It thus appears that Galilee embraced the mountains of Naphthali and the plain of Esdraelon. At the point where the mountains approach Carmel they joined with it a depth through which the Kishon flowed, and by means of which the inhabitants were able to communicate with the coast. This communication was very important to the inhabitants, as it brought them in contact continually with the Phenician territory along the sea-board. The unavoidable connection with their pagan neighbours at all times exercised a great influence on the character of the Galileans. They showed less antipathy than the inhabitants of the south to the religion and manners of the stranger, and less zeal, at the same time, for the religion of Moses. After the return from the Babylonian captivity, the intercourse between the Galileans and the Gentiles became more intimate, for in the provinces they contained a large number of the latter. Hence the contempt in which the Jews held the Galileans, who could be recognised, moreover, by their incorrect language and defective pronunciation.

Galilee was less extensive than Judea, but a little larger than Samaria. Its length, from north to south, was about 60 miles; its breadth, from east to west, between 25 and 30. But its population was very great, on account of its extreme fertility. To numbers the Galileans added a warlike courage and a certain spirit of independence, and they were able to hold the leadership among the nations that surrounded them. In the war with the Romans Josephus there collected, without much trouble, an army of 100,000 men.

Consisting of mountains on the north, and an extensive plain on the south, the province naturally divides itself into Upper and Lower Galilee. We proceed now to enumerate the principal towns, and we shall begin at the north and proceed southwards.

Dan, so named after the tribe of Dan, who made a conquest of it (Judges xviii.), is often mentioned in the Bible as the frontier town at the northern extremity of Palestine. Before the conquest it was called Laish or Leshem.* It was situated, according to Eusebius, at a distance of four Roman miles to the west of Paneas (Banias), and in the days of St. Jerome there still existed, at the same place, a country village of the same name. At Dan there was set up one of the two golden calves of Jeroboam.

Kedes, a Levitical town, and one of the six cities of refuge, was situated in the neighbourhood of Paneas, on the confines of the territory of Tyre, and, according to St. Jerome, at a distance of twenty Roman miles from that town.

Kinnereth, which has derived its name from the lake Genesareth, was situated, doubtless, at the point where the Jordan discharges its waters into the lake. About six miles distant from it was Capernaum (town of Nahoum). This town is not mentioned in the Old Testament, but it plays an important part in the Gospels. Jesus there fixed his abode, and he sojourned there frequently during three years of his life. He preached in the synagogue of that town, and it is said he there performed many remarkable cures. Boniface, bishop of Dalmatia, who visited Palestine in the 16th century, saw the ruins of Capernaum, in the midst of which two palm trees were growing. Quaresmius, in the 18th century, also saw the two palms, and not far off a caravan-serai called Menieh. The ruins of Capernaum, which were seen by Burckhardt not far from Menieh are called by the Arabs "Tell-Houm."

Bethsaida (place of fishing), upon the lake and below Capernaum, was the birthplace of the Apostles, Peter and Andrew. Along with Bethsaida, the Evangelists mention Chorazin or Corozain, which might be situated in the neighbourhood, but of which nothing can be learned from ancient writers. Continuing along the banks of the lake, we find, at about twelve miles from Capernaum, the town of Tiberias (or Tabariyya), one of the principal towns of Galilee, and still of considerable importance to this day. It was built by Herod Antipas, the tetrarch, who made it his capital, and who named it in honour of the Emperor Tiberius. Situated in a narrow plain, surrounded by mountains, it yielded, cultivated diligently, all the fruits of the tropics, but it is very sultry and unhealthy. In order to people the town, Herod attracted poor Jews and pagans to it, by giving them land and conferring many privileges upon them; for the orthodox Jews had a certain repugnance against dwelling in that town, as its foundation had chanced to destroy many ancient tombs. Tiberias continued to be the capital of Galilee until the time of Herod Agrippa II., who preferred Sepphoris, the ancient capital. Tiberias submitted, without undergoing a siege, to Vespasian on his arrival in Syria, and this afterwards obtained for it many favours on the part of the Romans. After the destruction of Jerusalem, the chief men of learning among the Jews, who were unwilling to quit the Holy Land, established themselves in Tiberias, which from that period became the head-quarters of rabbinical learning. From the college of Tiberias emanated the Mishna, or text of the Talmud, reduced to writing by Rabbi Judah the Pious, and subsequently the Masora, or critical examination of the Scripture. In the time of Constantine the Great, a Christian church was built in this town, which became one of the episcopal sees of Palestine. The Jews and Christians were expelled from Tiberias in 636, when Syria was conquered by the Arabs. The episcopate was again established during the crusades. The modern town of Tabariyya belongs to the pashalic of Acre, and is surrounded by a wall of basalt, but is much smaller than ancient Tiberias, which, according to Burckhardt, was situated a little further towards the south. In recent times it had 4000 inhabitants, for the most part Mussulman. The Jewish inhabitants, to the number of 1000, came originally from Spain, Barbary, and Syria—from 40 to 50 families being from Poland. Their quarter is separated from the rest of the town by a wall, which has only one gate, and this is closed at sunset. In the town there are only a very few Christians; their church, consecrated to St. Peter, is built, according to tradition, on the spot where the apostolic fisherman threw his net. Missionaries from Nazareth come here to say-mass at the feast of St. Peter.

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* It may appear singular, considering the Pentateuch as the work of Moses, to find the name of the town of Dan in (Gen. xiv. 14). It is very possible that Moses wrote Laisb, and that in after years it was agreed to substitute the name Dan, which was better known.

## THE RABBINICAL ORDINATION.

The Hebrew or rabbinical student, it must be well known to many of our readers, receives a diploma, which is called by different names, such as מורינו, סמיכה, or התרת הוראה. By the possession of such a diploma the student is authorised to officiate as rabbi if he is elected by a congregation.

1. Semichah.—Laying on the Hand.—When Joshua was appointed successor in office to Moses (Numbers xxvii. 18—23; Deut. xxxiv. 9), the latter laid his hand upon Joshua. The verb expressive of this act is Samach and the noun Semichah. Therefore the act of appointing one to succeed in office was called Semichah, except the king or high-priest, who was anointed, and who therefore was called Messhiach, which signifies "the anointed one."

In the Biblical passages quoted above some expressions must be noticed particularly. "A man in whom there is spirit," "Thou shalt confer upon him from thy glory," "There was upon him the spirit of wisdom, for Moses had laid his hands upon him,"—these passages teach us what was to be conferred upon the appointed successors: 1st. An emanation from the glory, authority, or distinction of him that appointed; 2. The spirit of wisdom, knowledge, learning, &c.

This act of Semichah was customary long after the destruction of the second temple at Jerusalem, conferring authority on students to act as rabbis or judges. The title rabbi or dayan (judge) was not introduced in Israel until 10 or 20 years before the vulgar era. Simon, the son of Hillel I., is the first who had this title. Hillel was appointed Nassi 30 years B.C., and he is yet the plain Hillel, without the title of rabbi.

In former times the distinguished scholars were called Hachamin, (sages) Soferim, (scribes) and in still more ancient times they were called Sekenim (elders).

Therefore the Mishnah in Sanhedrin 1 teaches: "The appointment of an elder (laying hand upon him) must be performed by three." The ceremony of promotion was usually performed by the highest officer (Nassi) of the Sanhedrin, in presence of that body, when he laid his hand upon the promoted student, and declared his competency as a teacher and judge in Israel. All teachers of this grade were judges.

Neither in Palestine nor out of it was any permitted to be judge in penal matters, nor could he become a member of a lower Sanhedrin or of the highest Sanhedrin without having been thus promoted. Several other functions were permitted to the promoted student only. The student thus promoted was called rabbi.

In the time of Hadrian's persecutions one of the prohibitions was to teach the law, or promote students by the Semichah, as a sure means for extinguishing the knowledge of the law, as in a short time there would have been none in Israel qualified by law to be a judge in penal and other matters. Rabbi Akiba and the other members of the Sanhedrin were killed; only Rabbi Judah ben Babah still lived. When he saw the end of his colleagues he assembled the most prominent students in a valley between Usha and Sphiram, laid his hand upon them, and promoted them according to the law, sent them away to Nisibis, and died a martyr in his place. Rabbi Mair was one of the promoted.

After Hadrian's death they returned from Nisibis and recognised the Sanhedrin and continued the practice of the national laws.

When the title rabbi became more general, the Nassi was called Rabbon.

As long as there was a patriarch in Tiberias and a Sanhedrin, this Semichah law was binding, and with a few exceptions none would assume the title or function of rabbi without the Semichah by the Nassi or patriarch.

About 450 the Sanhedrin and patriarch's office ceased, and with them also the Semichah of Palestine; but it was continued in the Babylonian schools, Nehardea, Sura, and Pumbedita, by the highest officer called there "Resh Galutha." It was understood in all countries that no one could be a rabbi unless he had a diploma from the "Resh Galutha" in Babylon.

With the conclusion of the Talmud the Semichah ceased. The Geonim gave diplomas, *Hatorath Haroah,* to their students or others who deserved it up to the year 980, when Moses and Chanah his son, by a mishap, came to Cordova in Spain, from which time, and especially after the time of Chananel, the son of the former, the Spanish scholars went no longer to Babylon for a diploma. The same was soon afterwards the case in Egypt, Morocco, France, and Germany, where the bulk of Israelites were settled. In the first half of the 11th century the office of the Geonim ceased altogether, and no authority remained to appoint rabbis or judges in Israel. Every rabbi assumed the right to confer diplomas on such students as he considered competent. It was a rare case that incompetent men were promoted or elected by the congregation; still the great men then living were displeased with this arbitrary power which every rabbi claimed. Maimonides expresses his doubts (Jad. Sanhedrin 41, 11), but which he contradicts in "Perush Hamishnah" (Sanhed. i. 1), that a synod in Palestine might re-organise the legal authority to appoint rabbis in Israel; but the authority was never acknowledged again, and the matter remained in the hands of the various rabbis.

In Italy the form of the Semichah was retained for a long time, so that the students were promoted to the rabbinical office by an assembly of rabbis only, and in a solemns manner. Two sermons of Samuel Juda Minz, rabbi of Venice (born 1521—died 1597), delivered on such occasions, are yet extant, contained in his "Twelve Sermons" (Lemberg, 1811).

The "Morenu" also was first given in Italy. Don Abarbanel (Nahlath Aboth, chap. 6) found this diploma among the Italian Israelites quite commom. It was no more than the imitation of the doctor diploma given by the universities. Still Abarbanel himself, Gans, and other historians, think this title was first conferred upon scholars in Germany, and say that Rabbi Jacob Molin and his teacher, Rabbi Shalom of Vienna (about 1400) were the first who conferred such titles upon their stu- Still it appears from other sources that this title originated in Italy.

The "Morenu" was no more than the title of doctor. It authorised none to the rabbinical office; to this end he had to pass another examination and obtain the "Hatorath Haroah," the permission to give decisions. This diploma gave him the rabbinical authority, if a congregation elected him. Usually this latter diploma was not conferred upon any who was not in the possession of the "Morenu." The congregations in Europe, Asia, and Africa, up to this day elect none to the rabbinical office who is not in possession of these diplomas from competent authorities. When, in the beginning of this century, the rabbis of the old school could not preach in modern languages, and the graduates of universities were no rabbinical scholars, preachers were appointed, such as Doctors Salomon, Mannheimer, Kley, Sachs, Bach, and others; but they were not called rabbis, nor could they interfere with rabbinical functions.

Thus the matter stood everywhere in Israel, until, in America, the Hazanim, without any of the above diplomas, and without passing any examination or ordination, assumed the title and functions of rabbi, and styled themselves "reverends,"—a title entirely strange to the Jews. We know of the following Jewish titles:

1. Rabbi or Haham, authorised by a competent authority, with the "Hatorath Haroah," and elected by a congregation.
2. Dayan assistant rabbi, and Moreh Zedek, proxy with the above ordination.
3. Morenu or doctor of divinity, more strictly doctor of the Law without practical authority.
4. Hazan, the officer who conducts the singing and reading part of divine service in the synagogue.—*Israelite.*

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Jewish Liberality.—A letter from Cairo, in the "Augsburg Gazette," says:—"The clergy of the Catholic church having refused to the Italians, resident at Cairo, the use of their building and their concurrence in the late national fete, the Jews offered them the synagogue. The latter building was illuminated and decorated with tri-colour flags. One M. Lunel delivered an address, and the Jewish children sang the *Te Deum* in Hebrew. A great number of Greeks also were present at the ceremony."

ח'ק תלמוד תורה חנוך ילדים :

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The liberality which characterises the support rendered to the Free School calls for the most grateful acknowledgments of the managers.

In inviting further aid, the Committee desire to assure the public that no effort on their part shall be spared to render the assistance thus afforded efficacious in promoting the religious, moral, and social improvement of the great mass of pupils educated under their care.

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S. SOLOMON, Sec.

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